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SEPARATE SCHOOLS.

Attacks by "The Mail" on Catholic Institutions.

THE NEW NO-POPERY TORY CRUSADE.

The *Toronto Mail*, **chief organ of the Tory Party, led** in the Dominion by **Sir John Macdonald,** and in the Province of Ontario by **Mr. W. R. Meredith,** has for several months past **continued a War upon Catholic Institutions, Separate Schools and Archbishop Lynch.** These attacks have been **characterised by great bitterness** towards the Church, the Hierarchy and Catholic teaching generally.

The manifest object of this policy is **to stir up religious strife** by **exciting the apprehensions of the Protestant people,** with the hope of securing Sir John Macdonald's continuation in power on the **false cry** of "Protestantism in Danger." It is also designed **to distract public attention from the frauds, extravagance, corruption** and **reckless misgovernment of the Tory party.**

In these pages it is proposed to give a few extracts from the *Mail* and other sources, illustrative of the **hostile attitude assumed by the Tories** towards the Catholic Church and Catholic institutions.

On the 23rd August, 1886 the *Mail* said,—"In the field of Education the Church, through her omnipotence in the Legislature, is able to make life unpleasant for the Protestant parent."

Again, on the 5th October, 1886, the Tory paper declared,—"**The privileges the Church enjoy** in the domains of Legislation and Education **are a hindrance to the moral and intellectual,** as well as the material advancement of the people."

On October 11th, the *Mail* said,—"All intellectual independence is stamped out, they (the priests) make a desert and call it peace."

On November 8th, the *Mail* produced a virulent article evidently **intended to**

excite Protestant fears of what it called "Romish Aggression." It accused Archbishop Lynch of having secured sweeping organic changes in the Separate School Law, and of having made arrangements with Mr. Mowat by which "he enjoys a voice in the selection of books for the Public Schools, from English history to the mode of treating and teaching the Protestant Bible."

In the *Mail* of November 8th, the Bishops of the Catholic Church were accused of making a "combined attack on the schools under orders issued to the hierarchy and laity in the Encyclical of 1885."

Also on November 3rd there is a fierce attack on the Church, which, as the *Mail* alleged, "has contrived, by the usual methods" to obtain amendments to the school laws," and that Archbishop Lynch stood ready to "barter the Catholic vote for power to oppress the Catholic parent." Further to stir up Protestant animosity it said the Church "is only waiting its chance to impair Protestant liberties."

November 15th, the *Mail* declared "The amendments to the School Law must be repealed, and the Separate schools, if they cannot be abolished, restored to their original form before we can boast that Ontario is a free country."

In its issue of November 22nd, 1886, the *Mail* contained another attack on the Separate schools, in which it argued that they were so inferior to the Public schools that an agitation for their abolition would, in all likelihood, be started by the Catholics themselves. This, the *Mail* pretended, was shown by the large and increasing number of Catholic children attending the Public schools. The article concluded by saying:—"The movement would, perhaps, in time become so general as **to warrant our rulers in sweeping away the Separate schools altogether, a consummation that must be brought about before we can talk seriously of building up a united Canada."**

In its issue of November 27th, 1886, the *Mail* **outdid all its previous efforts,** outrageous as they were, **to rouse Protestant fears and apprehensions** and to focus, as it were, all those feelings of hostility which Protestants, as Protestants, are supposed to entertain towards the Catholic Church. The article begins with a hypocritical profession of indifferentism towards all creeds. Thus:—"The MAIL is not the organ of any creed or sect, though in its own limited sphere it does what it can to promote the welfare of that Church which, under various forms and appellations, is coextensive with Christendom. In its eyes no denomination is superior or inferior to any other; and it has always advocated, and will continue to advocate, justice and fair play to all."

After making this preliminary flourish this organ of toleration plunges into history and flings Bossuet, "the greatest of Gallicans," the Revocation of the Edict of Nantes, the fourth General Council of the Lateran, the Syllabus, and the Abbé Paquet, of Laval, at its Protestant readers. The *Mail* must imagine there is some sort of vague terror attached to these names in Protestant minds, or it would not parade them to startle and confuse the simple issues of a local election campaign. Fancy the absurdity of bringing all the heaviest artillery used for the last three hundred years in theological disputations to bear against Mr. Mowat, because the Separate School Law was amended at the alleged instance of Archbishop Lynch!

Here it is right to point out, in order to expose the unfairness and hypocrisy of the *Mail*, that the amendments of which it complains, which make the tenant primarily liable for the School rate—**which enable the Protestant occupant to send it to the**

Public School, or the Catholic occupant to send it to the Separate School—was made law in 1881! It is nearly six years old!

The general election of 1883 has taken place since it became law, but not a word was then said against the amendments from any quarter till the Tories resolved to attempt Mr. Mowat's defeat and Sir John Macdonald's salvation by the "No Popery" cry! Judged on their simple merits, however, these amendments could not be reasonably objected to, as they **merely confirmed what had been previously the practice of assessors and municipal authorities** all over the Province.

It must also be observed, in connection with the *Mail's* attack on Mr. Mowat, on account of these amendments, that the Tories not only did not object to the amendments, in or out of the House, till within a few weeks, but **Mr. Meredith**, leader of the local Tory Opposition, **Mr. Bunting**, managing director of the *Mail*, and **Sir John Macdonald combined** to **incite Catholic feeling against Mr. Mowat in 1883**, long after the passage of the amendments to the School law.

But not content with parading the bogies of an unenlightened age to terrify what it seems to consider grown-up Protestant children of the nineteenth century, the *Mail*, like a well-practised showman, produces its grand explosion with red fire and blue light accompaniments:—

"L'Abbé PAQUET devotes nearly a hundred pages to the elucidation and defence of the Church's teaching, though he could have summed it all up in an instant by transferring to paper a photograph of the four great pictures by VASARI, which GREGORY the Thirteenth placed in the Vatican, and which hang there to this day, exhibiting the horrors of the massacre of the Huguenots. **The 'palace of the Popes,'** says STEDHAL, **'is the only place on earth where murder is publicly glorified.'** Dr. PAQUET, writing as a professional theologian, finds that, wherever she is supreme, **the Church is bound to suppress** (1) **freedom of conscience**; (2) **religious liberty**; (3) **freedom of the press**—a somewhat gloomy prospect for the English-speaking settlers of Quebec under an Ultramontane Cabinet in that Province. Of religious toleration, he says it is error and impiety when allowed by a Catholic State, and rank blasphemy coming from the mouth of a Catholic subject."

If this does not incite the Protestants of Ontario to take up arms for the suppression of Catholicity, and **plunge the country into the horrors of religious strife**, it will be **because the Protestants are too enlightened and sensible** to be influenced by so false and dangerous a fulmination. Or it will be because they know **the men who are raising it** are neither bigots nor Protestant fanatics, but **cool-headed, political knaves**, who hope through such tactics to win a party success, by exciting the anger and the fears of **those whom they regard as bigots and fanatics.**

Having, as the astute Tory campaign managers imagine, thus set Protestant hearts aflame, the *Mail* goes on in the same article to lay down its policy in regard to the Catholic Church:—

"We say she has no just claim in any portion of this Dominion to be an Established Church, or to levy tithes, or to inflict fabrique assessments, or to rule the press, or to control education, or to keep a million and a quarter Canadians in a 'condition of twilight,' since no other Church enjoys those privileges here. We say, too, that for the same and other obvious reasons, she has no right in this Province to a law compelling her own

people and Protestant taxpayers as well, whether they desire it or not, to support her Separate Schools, which are as much a part of her ecclesiastical organization as the confessional; that she has no right to draw money from the public chest for the seventy so called Public Schools in Prescott and Russell, in which she is teaching an alien language that she has no right to be specially represented in our Cabinets, or to occupy an exceptional status in her relations with our Governments; and, above all, that she has no right to impose her ideas of education upon the administrators of our Public Schools."

But a crushing answer has been given to the *Mail* by **Rev. Dr. Caven,** Principal of Knox College, **Rev. Dr. Dewart,** editor of the *Christian Guardian*, **Rev. Dr. Cochrane,** of Brantford, and **Mr. W. H. C. Kerr.** All these gentlemen have published letters fully and completely vindicating the Mowat Government and Hon. G. W. Ross, Minister of Education, who were accused of having "pandered to the Church of Rome."

Despite, however, of refutations and rebukes, the *Mail* continues its crusade against Catholic institutions. In its issue of December 2nd, 1886, it follows up the attacks on the Separate Schools in the following style:—

"Why does the Church not give Catholics better schools? Why does she obtain a law from Mr. Mowat virtually compelling them to keep away from the Public School and to support the Separate School, which is confessedly **an inferior institution**? Above all, why does she train them to **herd together as a separate and distinct people,** and why does she from time to time humiliate them in the sight of all men by **disposing of them to the party,** Reform or Tory, **which offers her the highest price?** If she desires that they should be respected by their Protestant neighbours she should allow them to accumulate a little respect. If they labour under any social or political disadvantage, Canadian institutions are not responsible for it; and neither she nor any Government which she controls can be permitted to pass an unequal law as an artifical means of overcoming it." * * * * * *

"The truth is the Roman Catholic Church has obtained this extraordinary privilege from Mr. Mowat simply to strengthen her in the work of tampering with our school system, which, as we have seen, is being carried on all along the line. We do not blame her; from her point of view she is performing a sacred duty. But what is to be said of the Cabinet which has provided her with the opportunity? And what is to be thought of the Protestant clergy, who, as a body, are sitting idly by whilst she is **poisoning the wells of popular education?**"

The foregoing gives a perfectly fair illustration of the attitude assumed by the Tory party towards Catholics and Catholic institutions. Nothing more villainous, more calculated to wreck the religious, social, and material welfare of the country could be conceived or attempted. It calls for the strongest condemnation from all right-thinking men, whatever their faith may be. **It is the last despairing cry of a discredited and discreditable faction, who think to escape** the just punishment of their crimes against the people **by plunging the country into a religious war** that could only end in anarchy and ruin!

It is the duty of Protestants, as well as Catholics, to unite and prevent the disasters threatened by men who, if they cannot attain power in this country, are determined to create strife and ill-feeling.

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